1:Sanders Z-54 (1952-1959) 1962 EH1 Greece EH1

house proprietor has edged her way into the group and asks, "But isn't he young to be a professor?" It is at this point that one pulls out the impressive credentials, beribboned and sealed, from the university authorities back in America. Though it is written in English, no one questions the authenticity of such an imposing document. Everyone is then delighted to supply any information at his command, even going so far as to ask: "What would the professor like to know about our village?" "Let's begin at the beginning. How did your village get started?"

Location

Almost every village has some tradition about its origin; it may be legendary or historical. The following account by a native of a Peloponnesian village illustrates the legendary:

> In the old days my village was built more to the west in a place now called Palaiochori [Old Village]. My forefathers left Palaiochori and built the village where it is nowadays because a great epidemic had caused the death of many people. It is said that all of those who had danced at a wedding on a particular day died, for the evil was caused by a spook in the form of a dog which jumped from one shoulder to another. Wherever it stopped, that guest became sick and died. Those who survived the evil came and built the village of today. In the beginning they put up huts and later on houses. The country was wild and full of trees. In order to choose a good spot they took three pieces of meat and put them in three possible sites. They then noticed which piece of meat spoiled last and chose that site; they were glad that the North Wind blew upon the spot selected.[4]

Many Greek villages are of relatively recent origin and do not need to rely upon legend for an explanation of their location. Particularly in Macedonia and Thrace, scores of new villages were built to accommodate the approximately 150,000 rural refugee families coming from Asia Minor in the 1920s, although as many as two thirds of the rest of these new arrivals were installed in old villages in temporary huts or in houses vacated by the Bulgarians and Turks exchanged for the Greeks. As a rule, these villages were located near a road and on cultivable land, so that they were much more accessible than the older mountain villages.

There was some discussion at the time of resettlement about the advisability of establishing the farmers on independent farmsteads rather than in villages. Some serious disadvantages to the village system from the standpoint of efficient use of time have been set forth in various reports. Frequently not less than two or more hours each day is spent by several members of the family in traveling between their home and their fields. It is also necessary to transport all food supplies, the grain, grapes, beans, hay, and other crops, as well as all fuel, by donkey or mule over long distances, an expenditure of labor which would be unnecessary if the people lived on the land they farmed.[5]

1:Sanders Z-5/4 (1952-1959) 1962 EH1 Greece EH1

Chapter III. The Village Setting

1. Sir Charles Eliot, *Turkey in Europe* (London, 1900), p. 333.

2. In a village of Central Greece (Schematari), for instance, where the people number about 1800, I found in 1953 four small grocery stores, four coffeehouses (any one of which might also serve as a tavern), one bakery, one post office, one elementary school and one secondary school, one church, one motor-driven mill for grinding corn and wheat. There is one telephone, no electricity, four or five battery radios.

3. Numerous references are made throughout this book to information taken from thirteen Greek village studies conducted by the Near East Foundation for the Greek Ministry of Agriculture and the United States Economic Cooperation Administration. The studies were made in 1951 and 1952 and issued in Athens in mimeographed form, first in Greek and later in English. The first seven were directed by William J. Tudor and the last six by E. J. Kilpatrick. A general summary of content and complete bibliographical data may be found in my article, "Village Social Organization in Greece," *Rural Sociology*, December 1953, pp. 366–375. In most cases this series will be referred to here collectively as "village studies," but the individual titles are as follows: "A Village in Central Greece" (19 pp.), "A Village in the Arta Plains" (8 pp.), "A Macedonian Village" (14 pp.), "A Village in the Agrinion Area" (16 pp.), "A 'Control' Village of the Mesolongi Area" (12 pp.), "A 'Control' Village in Macedonia" (14 pp.), "A Village in the Serres Plain" (9 pp.), "A Mountain Village, Grammos Area" (16 pp.), "A Mesolongi Village (Irrigated)" (19 pp.), "A Tobacco Village in Xanthe Nomos" (17 pp.), "A Mountain Village, Lamia Area" (13 pp.), "A Livestock One-Half-Irrigated Village" (15 pp.), and "A Village in the Plain of Veria" (14 pp.).

4. T. K. Papaspyropoulos, "Ta Laographika tes Kleitorias" (Concerning the Folklore of Kleitoria), unpublished ms., no date.

5. UNNRA, *Greece, Ripe for Improvement* (Washington, D.C., 1946), pp. 9–10.

6. Henry Morgenthau, *I Was Sent to Athens* (Garden City, 1929).

7. H. D. F. Kitto before World War II commented on the peasant's strong desire for good roads: "The village of Proussos is large, but not prosperous, in spite of the fertility of the soil. The only shop contains next to nothing; even the lemons were scraggy. Time after time we were told: 'If only we had a road! Then we could send our stuff away.' Eight hours by mule — transport is slow and expensive, and for the fruit which Proussos produces in profusion, nearly useless." From *In the Mountains of Greece* (London, 1933), p. 43.

In 1952 Pierce College students working in their adopted village in Northern Greece invited the Presidents of ten nearby village councils to come to a meeting in the adopted village. They arrived with difficulty, and most complained because their villages were off the road where people didn't see them.

8. *Medical and Sanitary Data on Greece*, revised by Public Health Division, Mutual Security Agency Mission to Greece (Athens, June 1952), mimeographed, pp. 12–13.

9. A report prepared by an American engineering firm for the Greek government on a proposed hydroelectric project points out: "The rural villages obtain their water from artesian wells, drilled or driven tube wells, springs and streams. In most of the villages the water supply is both inadequate and subject to contamination. As none of the villages have standard pressure distribution systems, much time and labor is expended in carrying water from wells and springs. Most of the rural homes are small and poorly lighted, and sanitary facilities are primitive."

10. *Medical and Sanitary Data on Greece*, p. 25.

11. Useful works on the Greek house are: K. Doxiades and others, *Dodekanesos: to oikistiko kai plastiko provlema* (The Dodecanese: The Problem of Housing from the Point of Design) (Athens, 1950); D. Loukopoulos, *Aitolikai oikesseis, skeve kai trophai* (Aetolian Housing, Tools, and Food) (Athens, 1926); D. E. Kalitsounakes,

7:Friedl E-5 (1955-1956)1958
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Boeotia

Hospital Care in Provincial Greece

*Ernestine Friedl**

Introduction

The rural population of the province of Boeotia in Greece now makes considerable use of hospital care for childbirth and for serious illness.[1] Both men and women, even those of the older generation, allow themselves to be hospitalized without objection, often, indeed quite willingly. This is a new phenomenon. It is a particularly interesting one because of the many psychological and practical obstacles in the way of the hospitalization of a Greek village patient. Traditionally, there has been a tendency to view hospitalization as a form of desertion of the sick person by the members of his family.[2] Transportation to and from the villages to the provincial town in which the hospitals are located is difficult and expensive. Besides, doctors' bills and hospital costs themselves are quite high by local standards.

Anthropologists have long been interested in the problem of introducing hospital care in rural regions where scientific medicine is not part of the culture. They have also studied attempts to improve the use of scientific medical facilities in cultures where science is known, but is only sporadically utilized by the rural population.[3] In either situation anthropologists regularly record the many difficulties encountered. The analysis of the reasons for the difficulties has resulted in the enunciation of certain principles, which may be summarized as follows: beliefs and practices associated with curing illness in any culture have important latent functions both for the personality of individuals and for the operation of the social structure. In other words, to maintain or to restore physical well-being is the manifest purpose and often

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1. This is a revised version of a paper read at the meeting of Section H of the American Association for the Advancement of Science in New York, December, 1956.

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2. Margaret Mead, ed., *Cultural Patterns and Technological Change*, UNESCO, 1953, p. 250.

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3. William Caudill, "Applied Anthropology in Medicine," in *Anthropology Today*, A. L. Kroeber, ed., Chicago, University of Chicago Press, 1953, pp. 771-806; Alexander H. Leighton and Dorothea C. Leighton, *The Navaho Door*, Cambridge, Harvard University Press, 1944; Margaret Mead, *op. cit., passim*; Benjamin D. Paul, ed., *Health, Culture, and Community*, New York, Russell Sage Foundation, 1955, see especially pp. 31-34, 139, 231, and 241.

[p. 24(A)]